/Tibetans of Chinghai/

The bridegroom's family sends gifts to the bride's family. The acceptance of the gifts implies that the daughter's hand is promised. The day is then set for the wedding. [431] Those who marry by their own choice do not have to go through this complicated procedure. If the parents consent to their children's choice, the regular ceremony will take place.

After the wedding date has been set the bride's family starts preparing her dowry. On the wedding day both families invite lamas to their homes to chant sutras. The groom's family asks relatives and friends to go to greet the bride at her home. When the bride is properly dressed in her best clothes, she follows the greeting party back to her fiance's home. Members of her own family accompany the bride halfway and then return. When the bride reaches the groom's family, she occupies a humble place in the tent. The relatives and friends drink and feast for a few days. On the third day, the young couple go to visit the bride's family. The latter then summons their relatives and friends and celebrates for a few days. When a groom is taken into the bride's family, the ceremony will be similar, but he will occupy the place of honor in the tent.

If the young couple marries without parental consent, they may go to live in the home of some relatives for a few days. Then the young man will return to his home to negotiate the matter with his parents. If his parents finally give their consent, he then goes to discuss the matter with his wife's parents. The couple will live with the family that has approved of their marriage. If both families object and the two are determined to continue their life together, they may leave their families and form their own household.

The wedding ceremony is not always performed. Many of the poor people have no wedding ceremonies at all. A decision to get married and form a family will suffice.

Once a marriage is concluded it cannot be annulled by outsiders. Regardless of whether it be the man's or the woman's parents who protest against the marriage, they do not have the legal right to annul it. They may withhold wealth and property from the couple, but they cannot take other steps.

Divorces are not too hard to obtain. They occur, however, with much less frequency than among the Turks of Sinkiang. If, the couple does not get along well, or if the wife proves barren, she can be sent back to her father. The husband will have to pay her father a price in horses, yaks, tea, or cloth. The young husband may treat his wife badly and she may complain to her father who sends for a middle man to arrange the matter. If the middle man, after talking to the husband, learns that he insists on a divorce, he will report it to the wife's father. The matter then becomes one of bargaining. The middle man sits with the father and the husband while the two dispute the price of the divorce, and he usually helps them reach an agreement. If there are children,

/Chinese Moslems (Dungans)/

within the railings in the mosque and read the Koran, wear white or green turbans, the leader's turban being more elaborate, with a tassel hanging down the back. Common people wear pointed octagonal caps of white, red or black, the color distinguishing the sect to which they belong.

Some women dress differently from the Chinese women, and wear a sort of turban hat. Ordinarily their dresses are in dark colors, but they may wear gay colors for festivals. According to ancient custom they must veil their faces in the presence of men, but this custom was abandoned long ago.

In cities and towns where the Chinese Moslems dress exactly like the Han Chinese, the men can be distinguished by their physical build and features, but the women are not easily recognized.

d. Occupation

Most Chinese Moslems are business men and traders, and most of them also farm. As farmers they are not equal to the Han Chinese, but they excel in dealing with cattle and everywhere they monopolize the beef and sheep trade. They are also merchants, bakers, workers in jade, money changers, and inn and restaurant keepers.

Outside a Moslem-owned restaurant there hangs a sign displaying a water pot surmounted by a dress hat, and two Chinese characters, Hui-hui. The pot signifies ceremonial cleanliness and guarantees that no pork is used. The hat indicates respect to customers. There are also two Chinese characters on the tea pot, meaning "Pure and True."

Formerly their religion forebade the Moslems to become money-lenders, barbers, fortune-tellers, actors, or servants or apprentices to the Chinese. How strictly the people now observe this taboo is not known.

3. Social values

a. Group spirit

The we-feeling is very strong among the Dungans. The whole group will sacrifice time and money for an individual oppressed by outsiders, and fight for him until justice prevails. Endowed with a courageous nature, the Moslem man is willing to sacrifice his life for the welfare of the group.

This spirit is shown by overt expression in daily social relationships. The Chinese title Lao-piao (old cousin) is applied even to a stranger of the same religious faith. The word old signifies respect; cousin signifies blood relationship. Hence Lao-piao indicates a feeling of closeness toward all members of the faith. Another expression of this feeling is found in the saying that "every Moslem in the world belongs to the same family."

b. Concept of charity

Many of the values in Chinese Moslem society are based upon

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S N 563 183 779 431 (651) religious teachings. According to the religious code it is obligatory for a man of means to contribute a certain amount of his wealth to public charity. Next to worship, this is the most important duty in Moslem society. The original idea of helping the poor and needy evolved into a tax (ten per cent on agricultural produce and two and one-half per cent on animals) collected from all believers for religious and public welfare purposes. Another form of alms, the sadaqa, is a voluntary offering. Public welfare supported by the tax, after the collector's fee is deducted, includes freeing slaves, assistance to persons who became indebted for good reason, making holy war to defend the people and the faith, and aiding needy travelers.

S N 563 796 935 During the month of Ramadan (fasting) donations and offerings are collected for public welfare purposes. The amount is not fixed, and the act of giving is voluntary. A sense of public responsibility is strong among these people. Not only do they give regular allowances to the needy in their own communities, but they help needy outsiders of their own faith.

S N 563 788 554 The Hajjis, or those who have completed the pilgrimage to Mecca, are highly respected in the Moslem community, and wear special badges to mark their distinction. The opportunity to journey to Mecca is the dream of all Moslems.

c. Virtue

S N 563 579 779 It is important for the individual to cultivate the true concept of peace and submission. The concept of peace involves such ideals as mutual cooperation and aid among mankind, mutual understanding among religions and peaceful co-existence of nations to achieve world brotherhood. The concept of submission means to submit oneself wholly to Allah and follow his teachings, sacrificing self-interest for the promotion of happiness for mankind.

S N 563 515 Personal cleanliness, both internal and external, is most important. Cleanliness in eating habits and personal hygiene is thought to develop a clean soul, free of evil thoughts and immoral conduct.

S N 563 186 d. Racial superiority

The Chinese Moslems regard themselves as a special group, superior to their Chinese neighbors. As students and officials, their attitude toward respect for the emperor and for Confucius has, in the past, been one of compromise. Compelled by law to conform, they excused themselves on the grounds that they did so outwardly but not in their hearts. The old and the new sects of Chinese Moslems, although bitterly hostile toward each other and at times engaged in armed conflict, on the whole present a united front toward the Chinese and the rest of the world. S N (798)

/The Tibetans/

3. Social values and customs

*563 181 577 a. Virtue

Early social values and customs of the Tibetans were derived from their religious code and legal concepts. Their leading forefathers formulated a set of virtues for the laity, which bound them together as a people, and it is said that these virtues are still the basic moral code of the Tibetans.

The sixteen early Tibetan virtues are: "To have faith in 'The Chief Rare Ones' (Kön-chok); to perform religious observances and to study; to honor one's parents; to respect the virtuous; to honor elders as well as those of high birth; to pay heed to relatives and friends; to be useful to one's country; to be honest; to realize the proper use of food and wealth; to follow the examples of those who are good; to show gratitude to benefactors and to return their kindness; to use correct weights and measures; to be free from jealousy and to be at harmony with all; not to listen to the words of women; to be gentle in speech and acquire skill in conversation; to bear sufferings and distress with patience and meekness." (Bell 1928:11.)

*563 576 • 431 [822] b. Etiquette

In Tibetan etiquette, the presentation of a katag may not be made except in the presence of others. The katag is a small rectangular scarf, always white, green or blue. The white is considered the most respectful. The katag of thin raw silk is used at common social occasions, or presented to a living Buddha or a Buddha image. Another type is made of silk or satin with designs of a Buddha on it. This type is used solely for an audience with a high living Buddha or a high official, or presented to a Buddha image to show reverence.

[574] When one visits relatives or has an audience with a Living Buddha or high official, the katag is presented first. The recipient will give one in exchange, but perhaps not until the return [554] visit. The manner of presenting the katag varies with rank. For one of higher rank, such as an elder, t'u-kung or Living Buddha, the giver presents the katag with both hands. The receiver may not receive it personally, however, so the giver places it under the dignitary's chair and backs out. Two persons of equal rank simply hand the katags to each other. A person of high rank grants a katag to a less exalted person, he ties it around his neck. If there are other gifts, they may be placed on the top of a katag.

*563 574 576 Strict etiquette surrounds a social visit. When a visitor approaches a tent, he should call loudly to his host (for protection from the dogs). The host appears to greet the guest, and allows the guest to walk before him into the tent. Host or hostess lays a sheepskin or felt on the ground for a seat. The left side of the tent is the honored side. Hostess and women guests occupy the

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*563 574 576 right side. The honored seat is the one farthest from the door. After the guests are seated the hostess will brew tea, place a wooden box in front of the guests, and serve tsamba and butter. The guests take their eating bowls out of their robes.

[521] At dinner parties, conversation takes place before the meal. It is proper and right for the guests to say farewell and leave immediately after dinner.

c. Position of women

*563 562 796 The position of women in Tibetan society is very low. They have no place in matters of religion, and are permitted to participate in few religious rituals. They are permitted to enter the monastery on the Memorial Day of Sakyamuni, which occurs on the fifteenth day of the fourth month. At sunrise, all women put on their best clothing with all their trimmings and ornaments, and gather outside the monastery. The women of each village form into a group, and the groups take turns going inside the temple and turning the prayer wheel. Men and boys stand by to witness the spectacle. On this day, women fast until sundown.

d. Customs

*563 527 88 [302] [292] [574] [431] On the third day of the first month each year, a coming-of-age festival is held for all girls of fifteen or sixteen. Girls do their hair in the adult style, dress in their best, and visit the households of relatives and friends, who present them with gifts. After a ceremony, the girls may participate in all mixed social functions, and they may also have any sort of relationship with men. After the coming-of-age ceremony, a girl may ask any man she likes to spend the night in her tent.

*563 584 [787] [615] Tibetan marriage follows much the same customs as in traditional China. Proposals are made through go-betweens, who are usually relatives of the families. It is important that the horoscopes of bride and bridegroom be in harmony. When the parents and the young couple give consent, gifts of wine and katags are exchanged and a contract is drawn up giving the terms on which the alliance is to be made.

*563 583 584 The family receiving a bride or a "male bride" (The male bride is a man who marries into the bride's family, leaving his own home and joining hers.) pays the family for the bride in money or jewels, and also pays a sum to meet the expenses of the engagement party. Katags are exchanged between the relatives of the two families to signify mutual consent and wishes for a happy union. The bride usually has a dowry in cash or in livestock, land and goods, depending upon the means of the family.

*563 585 Before the wedding day, the families of the bride and bridegroom prepare a feast to entertain relatives and friends, who bring gifts for the couple. The bride's family builds a tent for the ceremony, decorating it with pillows and comfortable seats

779 are precisely stated in the Koran, it is certain that they were
788 well established before Muhammad's death. Each consists of a
782 fixed number of bowings (rak'ah), the bowing itself consisting of seven movements with their appropriate recitations: (1) the recitation of the phrase "Allahu akbar" (God is most Great) with the hands open on each side of the face; (2) the recitation of the Fatihah or opening sura of the Koran followed by another passage or passages, while standing upright; (3) bowing from the hips; (4) straightening up; (5) gliding to the knees and a first prostration with the face to the ground; (6) sitting back on the haunches; (7) a second prostration.

The set times are at daybreak, fajr (two rak'ahs); noon, zuhr (four rak'ahs); midafternoon, asr (four rak'ahs); after sunset, maghrib (three rak'ahs), and in the early part of the night, isha (four rak'ahs). At these times, prayers should be said and the ritual observed by every believer wherever he may be. By preference they should be performed congregationally in a masjid (mosque) under the leadership of an imam. The imam and the worshippers face toward the qibla, the prescribed direction, which is toward Mecca.

The Koran also mentions the noon prayer on Friday as the principal congregational prayer of the week, and enjoins the suspension of work during its performance. At this time a special ceremony (kutba) is delivered, usually by the imam. (The deliverer of this ceremony is called the khatib. He is not necessarily the imam, but may be one of the leaders in the community.)

779 Tahara, the ablution before prayer, is strictly enjoined and
782 the ritual is defined in Sura v, v. 9: "When you rise up to
783 prayer, wash your face, and your hands to the elbows and wipe your heads and your feet to the ankles." This is the lesser ablution, to be performed before every prayer. The greater ablution is a complete washing of the body, which should be done before the Friday service or special holiday service, and after becoming unclean (incidents of uncleanliness are defined specifically).

779 b. Alms (Zakat). With the observance of prayer the Koran
735 regularly enjoins the giving of alms (zakat) as the outward sign
• 431 of piety and as a means of salvation. A distinction is made between sadaqat, which is a freewill offering, and zakat, the obligatory contribution, presumably at the rate of one-fortieth of the annual revenue in money or kind. The zakat is to be exacted form all who enter into the brotherhood of Islam; but it is not a tax. The objectives on which the revenue from zakat is to be spent are defined (in Sura ix, v. 60) as being: the poor, the needy; those employed in its collection, debtors, wayfarers, and the "Way of God."

/Chinese Moslems/

any should oversleep and fail to eat the necessary food before daybreak.

The regular practice of Zakat is practically unknown to the Chinese Moslem community. Only during the month of Ramadan, when charity is extended to the poor and donations are given to the ahung are alms given in a form resembling Zakat. There is no fixed amount given and the act itself is purely voluntary. The only form of sadaqa (voluntary alms) given is the sadaqa el-fitr given in the three days of Id el Fitr (the Moslem New Year). These offerings can be made in cash or in goods.

Particularly among the Chinese Moslems of the Northwest the practice of pilgrimage to Mecca was observed. The Hajjis, or those who completed their pilgrimage to Mecca, were highly respected in their communities. Pilgrimage has decreased considerably in the last years. The Hajj organized by the China Islamic Society in 1952 did not reach Mecca; they went as far as Pakistan and returned to Peking, for reasons that were not specified.

Id el-Fitr, the New Year, is the best observed of the different Moslem holidays. It occurs during the first three days of the tenth month. Special services are held in the different Moslem communities, and great feasts are given to celebrate the occasion.

In general the Chinese Moslems do abstain from pork and wine as their religion commands. They will not eat meat that has not been killed in the approved Moslem fashion. Many of the merchants, carters and others who travel carry their own utensils, and often, where there are no Moslem communities, carry their own food so as to avoid food that is prohibited by their religion.

The influence of the general Chinese beliefs on the Moslems has been noted by many, particularly by D'Ollone. Ancestor worship is the core of the non-Moslem Chinese belief. It is not restricted to domestic worship but extends to religious devotion to the graves of the ancestors, which are designed to assure the peace of the deceased and are a scene of devotion every anniversary. The Moslems of the Northwest have been so influenced by these traditions that, in the secrecy of their homes, most of them burn incense in front of the ancestors' tablets. In evidence of this custom, D'Ollone brought back two vases which served the purpose of ancestor worship. Both of these vases belonged to Chinese Moslems, and had Moslem religious inscriptions in Arabic. The practice of pilgrimage to the well kept tombs of the ancestors is also found among the Chinese Moslems of Kansu. Some of the bigger tombs are quite elaborate and include, besides the monuments, a mosque, school halls and lodging places.

794 Moslems of the Northwest were done by the Moslems themselves
735 and not by the Chinese administration. The law of Islam provieds
799 for a rather extensive system of, and general concepts on the administration of public welfare. It is not so much through a system of government institutions that the needy were taken care of, but by the religious regulations of Islam. The concept of public welfare is found in the Koran and was transmitted to the people through the laws and obligations specified in the religious writings of Islam. In the Islamic law there is no clear conception of the separation of state and religious institutions. The functions in both political and religious realms are merged and interwoven. The provisions for public welfare are an outstanding example for such a merging of state and church functions. Charity and donations to the needy are regarded as a religious duty and the financial resources necessary to sustain those in need are in the form of an obligatory religious donation, the collection of which is administered by officials, which in an Islamic state constitute a part of the administration. A department of public welfare is specified in the Islamic religious laws to be one of the departments of the Islamic State. However, since the majority of the Moslem peoples, including the Moslems of Sinkiang, do not live in an Islamic State, the functions of the state became the responsibility of the local religious community.

799 B. The Concept of Charity in Islamic Writings

Charity towards man, in its widest sense, is laid down in the Koran as the second great pillar on which the structure of Islam stands (the first obligation being that of regular prayers). Benevolence to other people is stressed constantly throughout the Koran, the most frequently recurring words designating charity being infaq (meaning spending benevolently), ishan (doing good), zakat (purification), and sadaqah (derived from the root sidq which means truth and has come to signify a charitable deed). Benevolence to other men includes the feeding of the poor, the emancipation of slaves, the care of orphans who have no kinsmen. Small good deeds such as helping a man load his animal or saying a good word are considered also as charitable.

799 Charity is of two kinds: it can be voluntary or obligatory.
431 Voluntary charity is usually known as sadaqah, while the obligatory
794 charity is mentioned in the Koran as zakat.
735 Voluntary charity is to be administered so that no idea of the superiority of the giver or the inferiority of the receiver is conveyed: "As for those who spend their wealth in the way of Allah, then do not follow up what they have spent with reproach or injury, they shall have their reward from their Lord." Or, "Kind speech and forgiveness is better than charity followed by injury." Love of God should be the motivation for those who do

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charitable deeds, and only the well-earned wealth should be given as charity. Those who give secretly are praised more highly than those who publicize their gifts.

Obligatory charity is collected by officials who are appointed by the community to carry out this task. The individual donator is not at liberty to calculate and spend his zakat in any way he wants, but it is collected by the officials and spent by the community.

Zakat is a charge on accumulated wealth, and particially in this manner redistributes a portion of the accumulated wealth of the few to those who have none in the community. A part of the amassed wealth of every individual is taken away annually and distributed among the poor and the needy. Zakat is payable on all cash hoardings, or hoardings in gold and silver, as well as on any form of capital, whether in the shape of cash or kind.

The items of expenditure of zakat are stated by the Koran to be the following: "Alms are only for the poor and the needy, and the officials appointed over them, and those whose hearts are made to incline to truth, and captives, and those in debt, and in the way of Allah, and the wayfarer; it is an ordinance from Allah, and Allah is the knowing and the Wise" (9;60).

The recipients of the benefits of zakat can be divided into three main categories: (1) those who need help; (2) the officials appointed for the collection and disbursement of the fund; and (3) a part is required to be spent in the way of Allah.

Six kinds of people fall under the first heading: the poor who, on account of some physical and mental defect, are unable to earn their bread because of their deficiencies; the poor who have no resources but when given some help can earn their livelihood; new converts to Islam who are deprived of means of subsistence; those who are captives and are deprived of freedom; debtors who are unable to pay their debts; and lastly, the travellers who are stranded in a foreign country or in a distant place and who are unable to reach their homes.

The second kind of expenditure involves the maintenance of an establishment and office for the collection of zakat, and includes the salaries of those who collect the money and distribute it.

The third heading includes those in the way of Allah, which means usually those who fight a Holy War in the name of Allah against the enemies of Islam.

Besides the institution of zakat, there are two others of similar nature designed to collect obligatory charity. Both of these are connected with Moslem festivals. The idea is that whenever the Moslem is in his happiest mood, he must never forget the distress of his poorer brethren. The first of these institutions is the sadaqat-al Fitr, a charity connected with Id el-Fitr, the Moslem New Year. Every Moslem on this occasion is required to give away in charity a certain amount of food, the value of

779 which varies according to one's wealth. This food must be
431 donated by every Moslem in the community who is not poor,
735 and distributed among those who need it. The second institution
794 is that connected with Id al-Adsha, on which occasion the poorer members of the community are fed with the meat of the sacrificed animals, and the skins of those animals are sold, and the sum thus realized spent on the propagation of Islam.

These then are the concepts applied to welfare work among the Moslems of the Northwest. As has been seen: the impetus toward welfare activities is entirely religious. This religious basis of welfare work was somewhat modified among the Chinese Moslems (Hui) particularly in those provinces, such as Ninghsia and Chinghai, where the secular power was in the hands of Moslem leaders. In these cases welfare activities would be supported strongly and with a certain efficiency by the worldly arm, but would pertain in most cases to the Moslem population only.

With regard to the handling of welfare cases among non-Moslem Chinese, reference is made in the section on Public Welfare of the General Handbook.

III. Welfare Among Lamaists

The concept of charity is alien to original Buddhism; it has no part in its ancient teachings. Almsgiving (dāna) is the only charitable activity that is occasionally mentioned in earlier writings. It is there termed as one of the "lucky things," with which to promote one's own self-perfection and salvation, even though it has no place in the eightfold path. Later on, rules concerning the attitude in which alms should be given were worked out, the theory being that the merit of the gift grows with the merit of the donee. The best gift of all, however, was the gift of Dharma (truth). The only entity who practided charity in anything like our sense of the word was the Bodhisatva, for whom, and for whom only, compassion was the cardinal principle. Every consideration is laid aside and even meditation neglected for its sake.

These basic doctrines have not prevented later schools of Buddhism in China from developing charitable and welfare work both through the temples themselves and through Buddhist sponsored or co-sponsored laymen's associations (see China General, Public Welfare). The Lamaist church, however, has stuck closer to the original concepts and hardly a trace of charitable or welfare work emanating from or sponsored by the lamaseries can be detected.

574 There exists, though, one concept common to both Lamaist
794 peoples, through which the situation is mitigated. This is the
485 concept of hospitality. Under this concept many charitable and
792 welfare functions are carried out by the lamaseries as well as

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501 forty feet in length by ten to fifteen in breadth, with the lumber piled up in the centre to form a platform a foot or so above the water, on which we pitched our tents; I have seldom struck a pleasanter method of travel in China, the only objection being the floor of pine logs, which meant that if one dropped any small art[illegible] it was irrecoverable except by taking the raft to pieces. We subsequently learned that we had been lucky in securing particularly fine rafts, as they consisted of a flotilla of telegraph poles *en route* from the Kokonor forests above Hsining to Ninghsia for the construction of a new telegraph line from that place across the Ordos desert to Paot'ou.

431 We were delayed a few days in Lanchou while our rafts were being got ready and various other preparations being made. It is as well to put a few days' provisions on board to last till one gets to Chungwei; all kinds of presents were thrust upon us in the way of supplies by our hospitable hosts, the Governor and his staff, including a skin bag of the famous dried apricots which are thus exported from Central Tibet—or perhaps they even come from India.

436 A new supply of silver had also to be secured, for at the time we were in Kansu the old-fashioned lumps of silver and strings of cash were still the only currency available; two years later travelling in Shensi and Szechuan we were able to use silver dollars and copper cents even in the most out of the way parts, a great convenience; the buying up of the cash for the export of the copper they contain, which is now going on so extensively throughout China, may be illegal, but it is hardly to be regretted by the tourist in the interior, if it means the gradual disappearance of this dirty and cumbersome form of currency.

487 We finally left Lanchou on August 26 on our overland
133 march to Powan, distant three marches of 65, 80, and 70 li respectively. The road runs down the left bank of the Yellow River for about 15 li, and then, turning north up a gully, winds through a maze of low waterless hills of loess for the
[36] rest of the way to the walled village of Ch'ang Ch'uantzu in the valley of a brackish rivulet, the end of the first stage. The second day's march is through similar desert hills to the hamlet of Hsikou. In places the small shallow valleys are cultivated and produce millet and inferior melons, but